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CONDUCTED BY  
AN ASSOCIATION OF CLERGYMEN.

GEORGE W. MYERS, PRINTER.

## From the German of Krummacher. THE DAYS OF CREATION.

All dead and silent was the earth,  
In deepest night it lay,  
The Eternal spake Creation's word,  
And called to being, Day.

Chor. It streamed from on high,  
All reddening and bright,  
And angel songs welcom'd  
The new-born light.

God spake: the murmuring waters fled,  
They left their deep repose;  
Wide over-arching heaven's blue vault  
The firmament arose.

Chor. Now sparkles above  
Heaven's glorious blue,  
It sends to the earth  
The light and the dew.

God spake: he bade the waves divide;  
The earth appears her head;  
From hill, from rock, the gushing streams  
In bubbling torrents spread.

Chor. The earth rested quiet,  
And, poised in the air,  
And heaven's blue bosom  
Lay naked and bare.

God spake: the hills and plains put on  
Their robe of freshest green;  
Dark forests in the valleys wave,  
And budding trees are seen.

Chor. The word of his breath  
Clothes the forest with leaves,  
The high gift of beauty  
The spring-tide receives.

God spake: and on the new-dress'd earth  
Soft smiled the glowing Sun,  
Then full of joy he sprang aloft,  
His heavenly course to run.

Chor. Loud shouted the stars  
As they shone in the sky,  
The Moon with mild aspect  
Ascended on high.

God spake: the waters teem with life:  
The tenants of the floods;  
The many colored winged birds  
Dart quickly thro' the woods.

Chor. High rushes the eagle  
On fiery wings,  
Low hid in the valley  
The nightingale sings.

God spake: the lion, steer, and horse,  
Spring from the moisten'd clay,  
While round the breast of mother earth  
Bees hum, the lambskins play,

Chor. They give life to the mountain,  
They swarm on the plain,  
But their eyes fix'd on earth  
Must forever remain.

God spake: he look'd on earth and heaven  
With mild and gracious eye,  
In his own image man he made,  
And gave him dignity.

Chor. He springs from the dust,  
The Lord of the earth,  
The chorus of heaven  
Exult at his birth.

And now Creation's work was ended,  
Man raised his head, he spoke:  
The day of rest by God ordained,  
The Sabbath morning broke.

## THE OBSERVER.

THEOLOGICAL SEMINARY.  
CONCLUDED.

Preparatory Qualifications and Course of Studies.

1. The literary qualifications for admittance into the Junior Class, are, a knowledge of the general principles of Natural and Intellectual Philosophy and Rhetoric, and such an acquaintance with the Latin and Greek Languages as will enable the Student to construe and parse Sallust, Cicero's Orations, Virgil's *Æneid*, Jacob's Greek Reader, or the *Cypedia* and the four Gospels and Acts of the Apostles, especially the two last.

In order to enter a higher class, the candidate must have passed a satisfactory examination on the studies of the lower.

2. The full course of study in this Seminary shall occupy three years, the Junior, Middle and Senior, each year comprising two terms; and the Students shall be divided in three classes corresponding with these years, and indicated by the same names.

3. Of each class the Studies shall be as follows:—

### Junior Class.

Stuart's Hebrew Grammar, Hebrew Christomathy and Hebrew Course; Biblical Geography; Biblical Antiquities; Biblical History; Principles of Interpretation; Septuagint; Stuart's Grammar of the New Testament Dialect, Newcome's Harmony of the Gospels. Introduction to the Old and New Testament.

### Middle Class.

The Interpretation of the Old and New Testaments will be continued by this class under the instruction of the Professor of Biblical Learning, and the systematic study of the Doctrines of Natural and Revealed Religion will be commenced with the Professor of Systematic Divinity, who will also give instruction to the class in Ethics and the Evidences of Christianity. The study of Ecclesiastical History also will be begun, with the instructor in that department.

### Senior Class.

This class will attend, principally, the Pro-

fessors of Systematic Divinity, of Ecclesiastical History and of Church Government and Pastoral Duty, and occasionally the Professor of Biblical Literature, under such arrangements as may be made by the Faculty.

In addition to the regular instructions given by the Professor of Pastoral Duty to the Senior Class, occasional exercises will be assigned by him to all the classes.

4. The details of this course may be altered and arranged at the will of the Faculty.

5. There shall be two public examinations in each year, one at the end of each term.

6. At the conclusion of a full course of study, faithfully pursued, each student shall receive a testimonial of the same signed by the President and Professors.

Theological Students are charged \$50 per annum, which covers the expense of board in Commons, Room, Physician's services and incidental charges.

No charge is made for instruction or use of Library.

A library has just been commenced in connexion with the Leighton Society in the Theological Seminary, for supplying Theological Students gratuitously with text books.

Several Scholarships have already been established equal to the present demand, and others as they may be called for, will, we doubt not, be established by the liberality of the Christian public, to defray the expense of board of all such Students as may require it. No young man therefore need hesitate to apply for admission into the Seminary on account of the want of funds.

From the London Christian Observer.

## THE RETROSPECT OF TIME AND GRACE NEGLECTED.

The harvest is past and the summer is ended, and we are not saved.—Jer. viii. 20.

In traversing a deep and shaded valley, buried amid the interior recesses of a wild mountain, I lately marked a patch of thin and stunted corn, but imperfectly fenced in from the jealous encroachment of the surrounding heath. It seemed as if unnaturally forced upon this cheerless aspect and ungrateful soil, and still exhibited a pale and sickly green, amid the yellow ripeness and fading maturity of the declining year. The year had now arrived at the crisis of its great change; about to labor in the birth and die.—The slanting beams of a horizontal sun shed that softened lustre, but without its prolific warmth, which carried memory back to the summer evenings, of its more youthful and vigorous days; and even the heat which still lingered in its noontide rays, passed over this deserted spot, and rested upon some more favored object on the opposing hill. The sun had now wholly withdrawn its ripening influences; the soft dews of heaven congealed as they descended; the warm zephyr breathed no more upon it; but the chilling frost and biting wind proclaimed that the harvest was past, the summer was ended. And to complete the desolation, the summer rivulet, which lately betrayed but by gentle murmuring its modest and unobtrusive course, veiled with the luxuriance of the valley, was now swollen into a rushing and thundering torrent, by the floods which heralded the coming winter, and threatened sudden and inevitable desolation to the scene.

Such an object not unfrequently meets the eye of him who wanders among the neglected wastes of nature's wilder haunts: and it seldom fails to solemnize the spirit. Even the most thoughtless will at least pause and think, how this abortion of nature—who has just come to birth, and has not strength to bring forth—will mock the anxious hopes and patient toils of the disappointed husbandman, doomed to

“Force this stubborn soil for scanty bread;”

and how its unprofitable crop will be to him as the grass that groweth upon the house-top, whereof the mower filleteth not his arms, neither he that bindeth up the sheaves his bosom.

Such was the lively emblem of the barrenness of an unsanctified soul, which some rugged and gloomy valley of Judah's land suggested, and which filled the weeping prophet's mind when he uttered his pathetic lamentation; such the gloomy picture of moral desolation which Judah's people suggested when the day of grace has closed for ever; when the sun of spiritual light and life has set, and the shades of its evening have descended upon the soil; when the thick glooms of spiritual night have enveloped it, and it is reserved in chains of darkness to the judgment!

To the animal nature and unawakened mind, earth has much to minister of sordid and base enjoyment; and when the higher principle has been put down in the soul, it may wallow amid the impurities of sense, and riot amid the low gratifications of a short-lived paradise. Impaired, indeed within its own contracted limits, it will sometimes be disturbed by the clashing interests and opposing pleasures of its fellows; by the conflicting appetites and passions which agitate and torment it; and by the contracting dispensations of an overruling and hostile Providence. Still, the animal nature is at home on earth and has its pleasures. But who can adequately describe the great famine that shall be in the land, when the soul has cast off forever this grosser body, and yet retained all those craving appetites—nursed too, in the lap of indulgence—trained to habits of arbitrary and insatiable tyranny—and to which that body alone can minister. What must be the gnawing hunger which will prey upon the soul, when every avenue to this paradise of senses is barred against it; and thus shut out, forever from its accustomed haunts and sole enjoyments, it famishes in want of its congenial food? What, for instance, must be the drunkard's misery, when his parching soul shall pant for its gratifications and he cannot, by the very constitution of his unembodied essence, receive one drop of water to cool his tongue, tormented in this flame? When those who love the din and riot of dissipated pleasure, and the harp and the viol, the

tabret and pipe, and wine, are in their feasts, but they regard not the work of the Lord, neither consider the operations of his hands—when these lovers of pleasure more than lovers of God, shall anxiously look around for the materials of that animal excitement which was the source of all their enjoyment while upon earth, what will be their agony, when, instead of music, and mirth, and laughter, and the jovial song and shout of revelry, they shall hear but the calm Hosannahs of the redeemed—and these wafted, in the heart-sinking faintness of immeasurable distance, across the impassable gulf? And if there be any voice, or one that answers to the piteous cry of him who lifteth up his eyes, being in torments, it will serve but to aggravate his misery and despair, by referring him to the calm decisions of retributive justice, and to the memory of pleasures lost forever, “Son, remember that thou in thy life time receivest thy good things”—the things, earthly and sinful though they were, in which alone your affections were then centred: and which alone, since your nature is unchanged, you could even now enjoy; and in the necessary and unavoidable absence, the strict and eternal exclusion, of which from the realms of a holy God, “thou art tormented.”

All can form some conception, however faint, of that bitter sorrow which depresses and rends the heart when some afflicting loss or some serious ill has been irremediably sustained by our own fault or carelessness: or when the opportunity of obtaining some important and highly valuable object, once within our easy grasp, has been irretrievably forfeited; when hope, supplanted by remorse, has passed away forever;—He who has just received intelligence that his property, or his appointment has been hopelessly lost, through some defect, of which his indolence, or misconduct was the sole cause—he who sits by the dying bed of a beloved friend, while conscience stings him with the reproach that his negligence, his waywardness, his unkindness, has prepared it—he can keenly feel, and thoroughly understand this. But, in fact, all can, in some measure, understand it by their own experience. This anguish for temporal happiness irretrievably thrown away, we all have faculties and experiences which enable us in some degree to conceive. But who can paint the hell of horror and desolation which the soul of an unpardoned and unsanctified sinner participates, while he yet stands, reluctant, self-condemned, and hopeless, before the bar of final judgment; when he sees around him the waste and howling wilderness of infinite space which is to be his unchangeable prison, which his selfishness has desolated of every object of affection; which his guilty conscience has peopled with enemies; and which his carnal imagination hostile to every spiritual object, has filled with ghastly beings, and with sounds and forms of terror; while he feels eternity within him, without enjoyment and without hope; looks back upon the last parting rays and warm glow of earth's setting sun: looks forward, upon the blackness of darkness forever.

But no language can describe the agonies of that moment—agonies never to be relieved; no colors can depict the desolation of that state, when, the sun of this day of grace setting, for the last time, in mild majesty, behind the everlasting hills, has left the scene to the blackness of darkness for ever; when the sinner, isolated by death, as he enters upon the dark valley may adopt, with fearful emphasis, the poets expressive words,

“The curfew tolls the knell of parting day,”  
“And leaves the world to darkness and to me.”

What must be its agonies, when the soul suddenly finds itself, as if by some magical transportation, on the other side of a great gulf fixed, and never to be repassed; surrounded by strange and ghastly objects, and filled with new and horrific experiences, of which the fearful illusions of a troubled dream can give but a faint and shadowy conception! Oh! what eternal agonies may be crowded into that moment, when the soul has fully awakened to that deep sense, that abiding conviction, which experience alone can give, of the utter misery and hopelessness of its condition; and when despair, flashing upon it from the light of actual hell, wrings from the soul that bitter exclamation, Yes! all is true, and I am lost forever! The day of grace has closed; the night has come, when no man can work. The harvest is passed, the summer is ended; and I am not saved!

But even time and space forbid to disclose these secrets of the prison-house: to penetrate into the bottomless abyss, and drag to hated light a lost soul. The task were painful; the duty unacceptable—perhaps too unprofitable—“If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead.”

No year passes, in which our various parish registers do not receive the names of some from amongst us, whose bodies have been committed to the ground; “earth to earth; ashes to ashes; dust to dust;” and whose spirits have been summoned to appear before the judgment-seat of Christ. Should it not be a solemnizing thought that death is, even now, among us, selecting his victims for the coming year—and we see him not; that the dying are, now, among us, in our homes and in our hearts—and we know them not. In all human probability, the eye of God marks many a one, among those whose eyes these lines will meet, of whom it is written, in the immutable decrees of eternity, that a few short months, and his place shall know him no more. Perhaps the hand of God is now turning, with the revolving year, that page in the book of providence which sums up and closes your mortal history, by consigning your body to the grave, and summoning your naked spirit to appear in the unveiled and unclouded presence of God. O! remember that there are but two states, in either of which we must stand before the bar of judgment; and that those two states are separated by a clear and broad line of demarcation here, and by an impassable gulf

hereafter. We must be born again of the spirit or we are dead in trespasses and in sins, in the darkness of nature's night, in the blindness and ignorance of unbelief. We must be reconciled to God through the blood of his Son, or our carnal mind is enmity against God. We must love God, and walk by faith, and set our affections on things spiritual, invisible and eternal; or we must love the world, and the things which are in the world; and the love of the Father be not in us. When the midnight cry, “Behold, the bridegroom cometh,” summons us to death and judgment, we must look up, and lift up our heads, knowing that our full redemption draweth nigh, or we must call upon the mountains to fall upon us, and the hills to cover us to hide us from the face of the Lamb, when the day of his wrath has come.

We have now closed and are about to commence, another year. Whether we shall live to see its termination, is, to each of us, most uncertain—to some, comparatively unimportant. God's people would not disturb, with a single wish, the arrangements of unerring Wisdom, and infinite Love; for all things are theirs; whether life or death; things present or things to come: all are theirs: for they are Christ's: all things work together for good to them that love God. But one thing is most important; our day of grace has not yet closed. Still does the Saviour freely offer the dear-bought purchase of his sufferings and death: the full atonement, the free pardon, the sanctifying grace. The year indeed has vanished; but our harvest has not yet passed, our summer has not yet ended. The ripe fruits of Paradise still hang from every tree. No flaming sword of cherubim yet bars from us the avenue to the tree of life; but still does the Angel of the Covenant freely earnestly invite us, to take, eat and live for ever.

From the American Tract Magazine.

## THE PRESS IN BURMAH.

The following statements in a letter from Rev. Howard Malcom, delegate from the American Baptist Board of Missions to the stations in Burmah, &c. show the power of the press in that country, and its strong claims for pecuniary aid. None can doubt that there are means at the several stations for using \$4,000 the coming year in their Tract operations, to the best advantage—there being an edition of a hundred thousand copies of one Tract in the press, and several others nearly out of print.

Rangoon, June 13, 1836.

DEAR BROTHER,—I am at length able to answer your inquiries respecting our Mission Press &c.

There are four hand-presses, (one of which stands in the compositor's room, and is used for nothing but proofs,) and a Tuff's power-press, equal to two common ones, all of the best workmanship, and in perfect order. There are 25 cases of type—12 fonts of English, set in 66 8vo. pages; 1 of Karen, and 1 of Peguan.—Of these last three there are complete sets of punches and matrices of the best kind, so that additional type may be cast in the office at pleasure. For this there is every requisite implement, as well as brass roller-moulds, and other conveniences found in the best offices.

The bindery is complete, and sufficiently extensive to prepare all the productions of the printing-office. There are in it two standing-presses, and in the press-room below, a press for wetted paper.

There are 25 persons regularly employed in the office, the average rate of whose wages is about ten rupees per month. All the work in every department is done by natives, but under a much more minute and constant supervision by the missionary printer than would be necessary in America.

The preparation of the matrices for native types has been an oppressive expense, not only from the great price of all works at Calcutta, but because three or four times as many characters are required as are wanted in English.

The following works in the Burman language are translated and printed—new editions of several are now in press:

Awakener, 8vo. pp. 16; Balance, 8vo. pp. 16; Spelling-book, 8vo. pp. 32; Catechism of Astronomy and Geography, 8vo. pp. 16; View of the Christian Religion and Catechism, 8vo. pp. 20; Digest of Scripture, 8vo. pp. 204; Epistles and Apocalypse, 8vo. pp. 272; Luke and John, 8vo. pp. 148; Matthew and Mark, 8vo. pp. 128; Miracles, 8vo. pp. —; Psalms, 8vo. pp. 156; Epitome of the Old Testament, 8vo. pp. 44; History of Joseph, 8vo. pp. 28; Investigator, 8vo. pp. 16; Life of Christ, 8vo. pp. 192; Memoir of Miss Cummings, 8vo. pp. 16; Memoir of Mee Schway-ee, 8vo. pp. 24; Old Testament, vol. I, 8vo. pp. 532; vol. 2, 8vo. pp. 500; vol. 3, 8vo. pp. 750; New Testament, 8vo. pp. 650; Ship of Grace, 8vo. pp. 16; Seven Manuals, 8vo. pp. 52; Astronomy, Geography and History, 8vo. pp. 45; Scripture Lessons, 18mo. pp. 28; Sermon on the Mount, 18mo. pp. —; Life of Samuel, 18mo. pp. 16; Life of Elijah, 18mo. pp. 16; Life of Daniel, 18mo. pp. 20; Catechism of Religion, 18mo. pp. 12; Child's Book of the Soul, 18mo. pp. 90.

In the Karen language there are but three small works as yet but the following have been prepared, and will be printed as soon as the means are obtained. [The chief detention has been want of proper type, for which matrices were ordered many months since.] Gospel of Matthew; Hymn-book, containing about 120 hymns; View of the Christian Religion; Vade Mecum, containing passages of Scripture and reflections for every day in the month, embracing an extended view of the Christian doctrine; Translation of Digest of Scripture; Bible-class Questions on Matthew, by Mr. Wade; Biography of sundry Old Testament characters; Child's Catechism and Spelling-book, beside some other works not yet finally revised.

In the Peguan or Talain language we prepared the New Testament and two or three of the principal Tracts.

Two other languages are about to be reduced to writing, viz. the Toringthoo and the Pevu.—The alphabet of the latter has been constructed by Mr. Wade, and some pupils are now learn-

ing it, but he does not deem it yet entirely settled. This gentleman prepared the Karen alphabet which is regarded by those competent to judge as eminently perfect. Every letter has *always* the same sounds which makes it easy to learn to read, and secures entire accuracy of pronunciation. Karens who had never seen a letter have learned to read perfectly in a few weeks.

There is almost no limits to the distribution of Tracts and Bibles. Almost every man can read; though a great many do not understand what they read, most can. It is known that multitudes of the Tracts are destroyed; but the bound books are generally preserved. The New Testament is out of print nearly, and Mr. Judson has just commenced revising and printing a new edition of 10,000, which will require two presses to be constantly employed nearly a year. One edition of a hundred thousand of the Balance is now in press. Several other Tracts are nearly out of print.

I do not think it would, at present, be useful to give a whole Bible (four 8vo. volumes,) to every family in the empire, for many could not read well enough to perceive the sense, and the priests sometimes greatly mislead the people, by affirming that our books are thus and thus, and pretending to read the passages, when the idea is the very reverse of what the sacred volume actually declares. But many thousands are urgently called for at once, and the Peguan and Karen languages now open two entire new fields.

If the above statement leaves any points untouched which your Society wishes to understand, I shall be very glad to furnish every detail in a future communication.

I remain most truly yours &c.

HOWARD MALCOM.

From the Hartford Watchman.

## A PHYSICIAN'S SABBATH.

The following anecdote of a distinguished practitioner, I have somewhere read, which may be of use to others in like circumstances. He was harassed with calls on the Sabbath—his Sabbaths were broken—he was detained from public worship—it was a trial to him to be obliged to serve his patrons so often and so constantly on the Sabbath. At length he adopted this expedient; he let it be known that he viewed the Sabbath as the Lord's day—sacred to his worship—and that he must regard his calls upon the sick on that day as works of necessity and mercy—and that he should make no charge for his services on that day. He supposed that people would not call upon him on these circumstances—that they would have too much goodness to ask for his services gratuitously, and that he should have few calls, and be free to attend public worship. But to his surprise it increased the evil—if his services were to be given on the Sabbath, every body wanted him on the Sabbath,—and he was sent for here and there and all about. There was no keeping of the Sabbath *ser.* He accordingly changed the tables—and gave out that he should make a double charge for travel and visit on the Sabbath—and of course, that it would cost as much again to be sick on the Sabbath as on any other day of the week. This expedient had the desired effect—he could do up his business Saturday night, and with the exception of a few extreme cases, he could have his Sabbaths for religious uses, and regularly attend on public worship.

EXTRACT FROM BISHOP GRISWOLD'S DIS-

COURSE.

I Cor. 14; 15, 16.

We have already seen that to *pray with the Spirit*, in the apostle's sense, is to pray in an *unknown tongue*; to use a language given by miracle, which we have not acquired by study, nor by living among those who speak it; and that it is a gift which has not, that we know, been bestowed upon any Christians since the apostles days. They whom the apostle is *reproving*,—whose *faults* he is correcting, prayed with the spirit. The knowledge of several languages was given them; but the Spirit of God did not miraculously dictate to them which of these languages they should, on every particular occasion use; their own reason and common sense of what is fitting and expedient, was sufficient to guide them in this; they erred, we must suppose, from an improper desire of showing their gifts. Such gifts now, we cannot, with any reason, look for; and none, but the wildest enthusiasts, will make any such pretensions.

But though we cannot reasonably expect such miraculous aid of God's Spirit, yet we need his assistance, to “help our infirmities;” to teach us how to pray, and to aid us in the performance of this, and of every duty. “Without me (our Saviour says) ye can do nothing.” By his Spirit he works in us to do what is according to Godliness. No Christian can too much consider his dependence upon God, whose Spirit, in a way not by us to be explained, aids his people not only in praying and preaching, but in withstanding temptation and in all godliness of living. They who desire to know and to do God's will, have in all things the assistance of his grace. His Spirit aids his ministers in their studies, no less than in the desk, or in the pulpit, he is as ready to assist pious believers when they are writing, as when they are speaking; and when they pray and give thanks by a form, as when they do it without premeditation. The disciples of Christ had the aid of his Spirit, when they used the form which he gave them. If using the Lord's Prayer, be not “worshipping the Father in spirit and in truth,” certainly our Saviour would not have prescribed it. But he did prescribe it twice, and he commanded them to use it. He himself used a form, and gave us an example, when he prayed the second time, and “the third time, saying the same words.”—Indeed, the whole Book of Psalms contains forms of devotion, written by inspiration of God, and designed for the use of his Church.

And you will observe in our text, that when



St. Paul says, "I will pray with the spirit; and I will pray with the understanding also," in the same verse he adds, "I will sing with the spirit; and I will sing with the understanding also."—Most evidently, therefore, if this text requires us to pray extempore, it requires also that we sing extempore; that we make all our psalms and hymns, and tunes, when we use them. Nothing can be more evident, both from our text, and from the reason of the thing than this, that if praying by a form be not spiritual praying, then singing by a form is not spiritual singing; and, unless people would be very inconsistent and absurd, they must reject all the tunes which they have learned, with all their notes, and psalms, and hymn books; or they must allow that using *prayer books* may be spiritual worship. And who doubts the fitness of singing by set form? What congregation of Christians have ever, in their public worship, attempted to sing extempore?

Indeed we may add that the psalms and hymns which Christians use, are themselves written and printed forms of prayer and praise to God; and not the less so for being sung. The addition of music is an ornament to our devotions, and when solemnly and devoutly performed, may render our prayers and praise more edifying. But the music is not the essential part, the sense of the words used, is what chiefly constitutes the worship, and this is the same, whether we sing the psalms, or say them without musical sounds.

It should also be considered that a man's praying without a form before him, is not a certain evidence that he prays extempore, or without premeditation. They who pray thus, usually study their prayers, or consider, previously what they shall say; and they ought to do so.—And when they have so done, whether they write their previous thoughts or commit them to memory is immaterial, unless their object is to gain applause. Our Saviour did, indeed, direct his disciples not to premeditate, or be concerned what they should say, or how to defend themselves when persecuted and brought before the kings and judges of this world: he promised, in such trials, to give them supernatural aid, and help them to what they should say, but the apostles even were not directed to pray to God without premeditation; on the contrary they were directed to use a prescribed form. We are commanded not to be rash with our mouth when we go to God's house, nor hasty to utter any thing before him. Many are in the habit of writing their prayers and committing them to memory. And this is very well provided they do not, in any way, endeavor to honor themselves, by having it believed that they pray extempore; such an attempt at deception, would be lying, not to men only, but to God. If we do not premeditate, or as the prophet says *take with us words*, we shall be *rash with our mouths*.

It is a Christian's duty to use all proper helps and means for the right performance of any duty; and in this, as our Lord says, "the children of this world are wiser in their generation than the children of light." Worldly people neglect no means which will be likely to facilitate the attainment of their object. If a man should go forth to preach the Gospel without studying the Scriptures, or seeking any assistance of religious knowledge; but should, as some would call it, *preach by the spirit*, would he be more likely than others to preach the truth? Should you confide in such a teacher? To neglect the proper means of obtaining spiritual blessings; to presume, where it is not promised, that God will give miraculous aid, is, in the language of the Scriptures, *tempting God*. And accordingly, when Satan urged our Saviour to cast himself from the temple, trusting that God would preserve him from being hurt, and pretended to prove it, as some others pretend to prove what is false, by citing Scripture, he was put to silence by the Scripture in its true sense; "It is written, thou shalt not tempt the Lord thy God."

It is often said too, that praying extempore is *praying from the heart*. It may be, or it may not be, from the heart of him who speaks; of that others cannot judge. But certainly it does not come from the hearts of the people present, who hear and join with him in the prayer. In such case, the congregation, to unite in the worship, must use that form of words which the minister dictates to them, and which they first hear with their outward ears, whether it comes from his heart or his head; and whether his faith is sound or corrupt, or his intentions good or bad. A man who by extempory praying, lead the devotions of a congregation, is not the less likely, for that manner of praying, to be erroneous, or to be wicked. He may be proud or vain, aiming at his own glory and the applause of men; and what does indeed come from his heart may not come from a good heart. People who worship in this way, by a change of their minister are very liable, and we must believe sometimes do, offer prayers one week inconsistent with what they offered the week preceding.

From the Christian Watchman.

#### CONCERT OF PRAYER FOR COLLEGES.

We make the following extract from an Address delivered by Dr. Cogswell, Secretary of the American Education Society, at the late annual Concert for Colleges, in Park Street Meeting-house—published in the last Record.

1. The number of young men connected with these Institutions is very great, while the most of them are in an unconverted state.

There are in the United States eighty eight incorporated colleges or universities now in operation to a greater or less extent, having in their academical department about 7000 students. Probably more than one fourth; or nearly two thousand of them are pious. These individuals, however need greater sanctification. Revivals of religion will have a tendency to promote this—to elevate the piety of all those, who come within their happy influence. And probably about 5000 of the beloved youth are still in an unconverted state, "having no hope and without God in the world," and are *thronging the way to eternal destruction*. Human efforts alone are inadequate to save them. They must perish unless God interpose by his grace. Who then will not pray for the conversion of these dear youth, each soul of whom is infinitely more valuable than the whole world and destined to eternal weal or woe? Who will not wrestle on their behalf with the Angel of the

covenant, and say in the language of prevailing Israel, "I will not let thee go except thou bless them."

2. The young men who are educated in colleges will have a powerful influence on the community.

This remark is true whatever their profession or business in life. They will be more than ordinary individuals; and consequently, their influence on society will be great. In colleges are educated not only ministers, but, also legislators, judges, lawyers, physicians. Every one who receives collegiate honors will affect by his opinions and example, at least a thousand souls around him. These institutions will, therefore, be fountains of corruption and death, or of purity and life. How important then, that "holiness to the Lord," be inscribed on all our halls of science, that these fountains be pure; sending forth healthful streams to make glad the city of God. But should the Holy Spirit be withheld from them, they will be like the mountains of Gilboa, having no dew nor rain. Prayer, therefore, should be made without ceasing of the churches unto God that those who enjoy these advantages may be holy men, and thus prepared to exert a holy influence.

3. The number of those who enter the Christian ministry will be greatly increased by revivals of religion in colleges.

The number and proportion of graduates who have entered the ministry in this country since its settlement, have been, according to the Triennial Catalogues, as follows, viz. from 1620 to 1720, one hundred years, there were graduated at Harvard and Yale Colleges 814 individuals, of whom 436 entered the ministry, that is, more than one half; from 1720 to 1770, fifty years, there were graduated at Harvard, Yale, Princeton, Brown, and Columbia colleges, 3197 individuals, of whom 1135 entered the ministry that is, little more than one third, from 1770 to 1810, forty years, there were graduated at Harvard, Yale, Princeton, Columbia, Brown, Dartmouth, Dickinson, Williams, Union, Bowdoin, Middlebury and South Carolina colleges, 7103, of whom 1418 entered the ministry, that is, one fifth; from 1800 to 1810, ten years, there were graduated at the colleges above named 2792, of whom only 453 entered the ministry, that is one sixth part. Not a single clergyman was educated at William and Mary college, Virginia, during the 20 years preceding 1818. Since 1810, about which time the benevolent enterprises in this country commenced their operations, the proportion of graduates who have entered the ministry has been increasing. This thought is worthy of particular consideration. Probably more than a quarter of those who pass through a collegiate course of education at the present time will engage in preaching the gospel. But a far greater change must be effected in this respect in order to attain to the blessed state of the early days of this country. Revivals of religion in our colleges must be greatly multiplied and extended. In this way, thousands might be secured for Christ and the church in the ministry, and speedily too, and comparatively with little expense. These thousands might preach the gospel to as many millions of people, and be instrumental in the salvation of every multitude of undying souls. Let, then, every one who has an interest at the throne of grace, pray particularly for revivals of religion in our colleges, that the precious youth connected with them may be converted to God—pray the Lord of the harvest, that he will raise up, qualify and send forth, laborers into his harvest, that the earth may be gathered.

#### AN EXAMPLE FOR MINISTERS—A FACT.

In one of the ports near the southern shore of Lake Erie, the little band of Christians were often disturbed by the arrival and departure of steamboats and stages; especially by one chiefly owned in the village, which left the port regularly every Sabbath morning. The Presbyterian minister of the place exerted himself both in public and private to enlighten his people and show them the duty of keeping the Sabbath holy; and publicly announced his determination to do his best to have the Sabbath breaker as promptly disciplined as any other sinner.

On Saturday night, about sun-set an estimable member of his church called to ask his advice. He said he had business to a large amount that must be done at the bank in B. on Wednesday, or a sad loss of credit and money would be the consequence, and that he had calculated to go in a boat on Friday, but storms had prevented it coming in, that the stage would go on the Sabbath, and not again till Tuesday; that the boat then in the harbour would go out in the morning, but no other boat was expected for some days. And now what should he do? He was not rich; and a delay would cost him a serious loss. He had subscribed beyond his means (and such was the fact) for building a meeting house and supporting the minister, and had economized in every way possible to meet his debts.

He was told that his case was a hard one: but that the circumstances of it would not justify him in breaking the command of God; but that he had better lose a hundred dollars, or go on horseback or even on foot, to the next port, (50 miles) than travel on the Sabbath.

Seeing that his minister was inflexible, he relinquished his Sabbath voyage, called on several others in town in similar circumstances, mostly professed Christians; told them his determination, and invited them to wait and go with him in extra stages early on Monday morning. This they did, and had a pleasant and profitable trip.

The steamboat lost by that single circumstance, upwards of one hundred and twenty dollars. And the proprietors of the boat immediately changed the day of leaving the port from Sunday to Thursday. And the following year, that is the last, their boat was regularly laid by every Sabbath through the season.—*Cleveland Mess.*

From the Journal and Luminary.

#### COLLEGE REMINISCENCE.

##### ANECDOTE OF A MISSIONARY.

Some years since, when in College I happened to occupy a room adjoining that of a classmate, who was devotedly pious. Here, unintentionally, I became the frequent witness of his devotions. It was after the regular recitations of the class, when the students generally were out for exercise or amusement, that he

set apart an hour for prayer. Secluded in his private room, supposing none but God was near, he poured out his soul earnestly and freely.—But what a prayer! He prayed that he might have no wish of his own—that his fondest desires might none of them be gratified except for the glory of God. He would enjoy no pleasure which did not tend to fit him for doing good,—he would be freed from no pain designed to prepare him for the work of the Lord. He would be entirely God's—partake of his will—live in His presence—enjoy His society—and labor to advance His kingdom. Passions and appetites, learning and influence, must be brought into willing conformity with the spirit of the Gospel.

This young man was wealthy. Reader would you know further? His thousands are consecrated to the spread of the gospel among the heathen—and more he has devoted himself—from his native land, isolated from the enjoyments of civilized society—to wear out his life almost alone among the most unlovely of the human race. He went not to the millions of China and Japan, for whom the sympathies and prayers of Christians have been so abundant,—he went not to the worshippers of the Grand Lama, or the devotees of Jugernaut, whose claims were known and felt to some degree throughout Christendom,—he did not seek to tread Mount Olivet, and excite the flowings of penitence at St. Joseph's tomb; but there, in South-Eastern Africa among the most degraded of the earth, methinks I see him—telling the wondering savages of a Saviour—laboring to form a written language for them; that they may read the word of God for themselves. May his pious labors be blessed, as doubtless they will be, and many a church arise from that land of darkness which shall shed forth a clearer light among the nations and praise God for the birth of *Geo. Champion*.

#### "CHRIST DIED FOR US."

Lay your hand on this, my brother, "*Christ died for us*." Show it as your answer to all the accusations of conscience, present it to the king of terrors, as your security from his sting, and hold it up at the bar of judgment as your plea for eternal happiness.—*Chr. Int.*

#### MISSIONARY.

From the Spirit of Missions.

##### MISSOURI.

Missouri, in the year 1820, when the act of Congress was passed, by which it was constituted a State, contained a population of about seventy thousand souls. This number, in 1830 had increased to one hundred and forty thousand, and is supposed now to be about three hundred and seventy thousand.

The Rev. John Ward, who removed to St. Louis in 1819, was, it is believed, the first clergyman of the Protestant Episcopal Church, that officiated in that State. Mr. Ward remained at St. Louis about a year and a half.—A convenient place for public worship was rented and fitted up; a parish was organized and so prosperous a beginning made, as to encourage the hope that the Church would soon exist there in a flourishing condition.—The removal of Mr. Ward, however, and the subsequent destitution of the pastoral office for two or three years, was followed by the usual effect of disheartening and scattering the little flock which had been gathered together, and the place which had been fitted up for the services of the Church, soon passed into other hands.

In the spring of 1823, the clergyman who had been sent out by the Domestic and Foreign Missionary Society, to collect information, and otherwise act as its Agent, arrived at St. Louis, and spent about a month in that place and its vicinity. The former congregation in a measure rallied; an effort was made to secure the means for the partial support of a clergyman, and the Agent left the state under the belief that a Missionary who should be sent thither, would be almost entirely sustained by the people to whom he should minister.

In the latter part of 1823 the Rev Thomas Horrel, of the diocese of Maryland, was appointed by the Society a Missionary to Missouri, and entered upon the duties of that appointment just at the close of the year. The greatest part of his first year in Missouri, was spent at Jackson and other places in Cape Girardeau County, occasional visits being made to Frederick Town, Madison County, Potosi, Washington County, and Herculaneum, Jefferson County. Respectable congregations attended upon his ministrations of the word, and many came to partake of the sacraments: but no parish was formed in any of these places. In 1825 Mr. Horrel began to officiate a part of the time at St. Louis; still continuing his attention to the other places, and residing for a short time at Potosi. Towards the close of that year, however, he removed to St. Louis; after which, his services were principally confined to that place.

Soon after Mr. Horrel's removal to St. Louis the parish was reorganized, and measures were set on foot to erect a Church. The building of the Church, however, proceeded slowly and was not indeed completed till more than four years after, in the beginning of 1830. About that time Mr. Horrel's connection with the Society ceased. The Congregation had under his ministry, acquired a degree of stability and strength, which enabled them to relieve the Society of the partial support of their pastor.

Mr. Horrel continued till 1830, to be the only Episcopal clergyman in the state. Early in that year the Rev. John Davis removed to St. Louis, and remained in the state two or three years but had no connection with the Society. It is believed he was engaged in teaching.

In the spring of 1831 Mr. Horrel resigned the Rectorship of Christ Church, St. Louis, but continued to reside in the place for some years after.

About that time the Society appointed the Rev. L. H. Corson, of the Diocese of Connecticut, a Missionary to Missouri. Upon his arrival in the state his labors were chiefly confined to St. Louis, and he was soon after called to the Rectorship of the Church there; an office which he held for about a year, and then returned to the East. Manchester, and other places in the vicinity received his occasional services.—Mr. Corson was succeeded as Rector, by the Rev. Mr. Chadderton, of the Diocese of Virgi-

nia, who continued in charge of the parish till early in 1835.

By the time of the General Convention, in that year, the State of Missouri had in it one organized parish, one Church built, and no officiating Protestant Episcopal Clergyman.

It will be seen from the foregoing details that, during the greatest part of the ten or fifteen years preceding that convention, efforts were making by the labors of a single clergyman at a time, to plant the Church in Missouri. It is not wonderful that these isolated efforts were attended with no greater success, when it is considered that they were necessarily confined chiefly to the narrow limits of a single city.—There the Church was planted upon a permanent foundation. All the rest of that extensive and rapidly populating state, was so far as this Church is concerned one vast moral waste. Its members were indeed to be found scattered through the villages and towns, and these hailed with joy, the approach of him who should minister to them in the word and sacraments. But no prospect was held out that these ministrations would become permanent nor any encouragement thus offered to their forming themselves into parishes and keeping themselves distinct as a people.

They felt that the visit of the lone Missionary to-day, might, by his subsequent settlement in a parish or his removal from the state, become the last to them. How different a result would have been presented if in 1819, not one, but five zealous and faithful ministers of the Church had become permanent residents in Missouri! How many of its almost four hundred thousand inhabitants would have at this day been gathered and preserved within our Zion!

But, though much has been lost by apathy or delay, the scene is now changing for one of hope and encouragement. Stability is impressed upon the measures, which, in the Providence of God are in progress for "edifying and making perfect" the Church in Missouri. Who of us is there that will not pray in faith that God would crown these means with his richest blessings?

At the close of 1835, the Missionary Bishop arrived in Missouri, and commenced his labors in that part of the field placed under his jurisdiction. Under his faithful labors and judicious administration the scattered strength of the Church there is beginning to combine. Already has the foundation of an institution been laid, which for many generations may pour forth its streams to fertilize the waste places around it. A few laborers have rallied around him, and are aiding him in accomplishing the purposes of his Mission: Would that the number could be at once increased seven fold.

The following are the Clergy belonging to Missouri at the close of 1836.

The Right Rev. JACKSON KEMPER, D. D. Missionary Bishop, Rector of Christ Church St. Louis.

The Rev. PETER R. MINARD, Assistant Minister of Christ Church, St. Louis.

The Rev. AUGUSTUS FITCH, Missionary, officiating at St. Charles.

The Rev. CHARLES H. HEDGES, Missionary, officiating under advice of the Bishop.

The Rev. F. F. PEAKE, Missionary at Booneville.

From the (London) Missionary Register.

#### JEW'S SOCIETY,

##### TWENTY-EIGHT REPORT.

*Publications.*—The Issues of the Year amounted to 6936 copies of the Scriptures or of Portions, chiefly in Hebrew: and of 17,701 Tracts. Of the Liturgy and the New Testament in Hebrew, it is stated—

The Hebrew Liturgy is already printed as far as the end of the Communion Service. The Committee have in former Reports, expressed their views of the great importance of this undertaking and no pains have been spared to render it as perfect as possible.

It is well known that the Hebrew New Testament published by the Society, though a valuable work is, in many respects, inaccurate and unsuitable for distribution among the Jews.—Many years ago, strong representations to this effect were laid before the Committee; who endeavoured, at very considerable expense to obtain the criticisms of the most distinguished Hebrew Scholars in Europe, and engaged a learned Christian Israelite to furnish an amended translation. These various and valuable emendations were, some time since, consigned to a London Publisher; and copiously made use of in a new Version of the Hebrew New Testament since published. In another edition, published subsequently to the above, corrections supplied by the Society have again been adopted though the source whence these improvements have proceeded is not generally known. The Committee were actuated by a sincere desire to afford every facility for producing an improved edition of the Christian Scriptures for the use of the Jews. They are, however, fully assured that no edition of the New Testament at present extant is altogether such as they can be fully satisfied to put into the hands of the Jews and they feel that they have now an opportunity of obtaining a revision of the whole under such favourable circumstances as it would be wrong to neglect. They have therefore directed the attention of their three valued Home Missionaries to the necessity of commencing this work as soon as the Liturgy is completed in the hope that their friends in general will encourage and support the undertaking.

There is now an ample field open in this department. If Missionaries are to go forth to new spheres of labour, or even cultivate with increasing effect those already opened, they must be supplied with the Scriptures of the Old and New Testament in such forms and languages as will most commend them to Jewish attention.

The same argument applies in an inferior, though still in a very important degree, to the publication of Tracts, and larger Treatises suitable for the various classes of Jews. The Society is greatly in want of new and able Tracts, addressed to the Jews, and calculated to interest them.

An interesting series of Weekly Tracts, entitled "The Old Paths," has been commenced, and is regularly circulated among the Jews in London and some other towns. Its object, is, to compare the religion of the Jews, as derived from the Talmud and Rabbinical Writings, with the religion of Moses and the Prophets, and

thus to shew the Divine character and claims of Christianity. It has already been continued as far as the seventeenth Number; and the Committee wish to have at least a complete series for the whole Jewish Year, in order to afford an opportunity of noticing all the Jewish Festivals as they occur.

The Committee believe that the acquaintance with Hebrew Literature which the Home Missionaries possess, and the familiar knowledge which they have obtained by long and habitual intercourse, of the habits, characters, and opinions of the Jews, cannot be more usefully employed, under the Divine Blessing, than by devoting a considerable portion of their time to undertakings of the kind to which they have alluded.

*Conferences in London with Jews.*—These Conferences were resumed during the past winter. A few individuals, however, on the first evening of meeting, commenced a course of interruption and clamour; and rather than afford an opportunity for unpleasant and unprofitable collision, the conferences were discontinued for the present. Your Committee have made other arrangements for a more regular distribution of Tracts among the Jews; and for the general promotion of the knowledge of Christianity among the neglected thousands of that nation, to be found in this metropolis as sheep having no shepherd.

The Rev. J. C. Reichardt continues to superintend the "Operative Institution;" which affords an important means of advancing the knowledge of Divine Truth among inquiring Israelites.

*Episcopal Chapel.*—The Jews are earnestly and affectionately invited to attend. Sermons are preached by the Chaplain, and not unfrequently by Missionaries of the Society, with a special view to the objections and difficulties of the Jews; and converts are received into the bosom of a Christian Congregation, who have been taught to obey the Divine call—*Rejoice, ye Gentiles, with His people*.

Three adult Israelites and six Jewish children have been baptized during the past year.

*Schools.*—Five Boys have been admitted during the year; five have been put out as apprentices to suitable trades—one has died—one has been taken out by his parents—and another has been dismissed; there are now 28 Boys in the School. In the Girls' School, three have been admitted—four are gone to service—one has been taken home at the usual age for leaving the school—and another has been dismissed; the present number of Girls in the school is 29.

*Missionaries.*—The total number of Missionaries and Missionary Agents, exclusive of Schoolmasters, amounts to 41. Many of them are Ordained Clergymen; and others are in different capacities, engaged in testifying to the Jews that Jesus is the Christ—by conversations by the distribution of the Scriptures and Tracts or by translating important works into Hebrew or other languages. Of this number, 16 are converted Jews.

(To be continued.)

## THE OBSERVER.

GAMBIER, WEDNESDAY, APRIL 5, 1837.

#### THE LITURGY.

##### THE PREFATORY SENTENCES.

It is impossible to perceive the full beauty and excellence of the Liturgy by a mere general survey of its contents. We must carefully examine it in detail; we must analyse the several parts of which it is composed. To one unaccustomed to the Episcopal service, the various changes in it, accompanied with the corresponding changes of posture on the part of the congregation, appear to be unmeaning, perplexing and tedious. Instead of being characterized by that simplicity, which he has been accustomed to consider as an essential requisite in public worship, it seems to him exceedingly complex and intricate. Whereas the very changes to which he objects, when properly understood, are found to be highly appropriate and eminently calculated to prevent weariness and to keep up the spirit of devotion. Constituted as man is, perhaps it would be impossible to construct a service which would meet the wants and wishes of every individual christian.

One principle of our nature may be more strongly developed in one individual and another principle in a second individual, so that the same service might not afford equal edification to both. Hence perhaps it is, that our blessed Saviour, in the exercise of his divine wisdom, has prescribed no rules in regard to the precise mode in which public worship shall be conducted; leaving it to the discretion of his Church, in what particular manner and with what language, her members shall worship him. It is possible that the changes in our service are more numerous than the attainment of the ends in view requires; still it cannot be questioned that it is on the whole admirably adapted to the principles of human nature, and that little else is required than a spirit of true devotion, to engage in it with edification and delight, and to worship God in the beauty of holiness.

The two offices of Morning and Evening Prayer may be divided into three principal parts; first, the Introduction, which extends from the beginning of the service to the end of the Lord's Prayer: second the Psalmody and reading, which extends to the end of the Apostle's Creed: third, the prayers and collects, which occupy the remainder of the service.

The Introduction comprises the Sentences of Scripture, the Exhortation, Confession, Declaration of Absolution, and Lord's Prayer. This may, we apprehend, without impropriety be termed the *penitential* part of the Liturgy, having chiefly for its object the humiliation and contrition of the sinner before God. The first part of the Introduction consists of prefatory sentences, taken from the Holy Scripture, with one or more of which at his discre-



tion, the Minister is to commence the service. The first Prayer Book set forth by authority of King Edward 6th did not contain these sentences, but began with the Lord's Prayer. This arrangement was in conformity with the Roman Missal. The Liturgy of the Greek Church also commences in the same way. The Reformers of the Church of England however, on more mature consideration of the subject, came to the conclusion that this arrangement formed too abrupt a commencement of the service; and accordingly, when they came to review the Liturgy, with a view to the publication of a second revised book, they prefixed the Scripture Sentences, together with the following Exhortation, Confession and Absolution, as an Introduction proper and necessary to excite in the minds of the worshippers humble and devotional feelings.

To the Sentences as they stand in the English Prayer Book there were prefixed at the revision in this country the first three. Of these the first two are designed to give solemnity to the opening of the service; and the third is an appropriate prayer at the commencement of any act of worship. Neither of them, however, seems to comport exactly with the order of this part of the service; for it was unquestionably the design of the Reformers, to give special prominence at the beginning to the duties of humbleness, penitence and confession. This design may still, however be attained, by joining with one of the first three sentences, one or two of those which succeed them.

In the preparation of the service, the Compilers of the Liturgy seem to have felt with the psalmist that "God is greatly to be feared in the assembly of his saints, and to be had in reverence of all them that are round about him." They perceived the fitness and importance of the injunction of the Son of Sirac, "Before thou prayest, prepare thyself."

Accordingly they have selected such passages from the Scriptures as are calculated to excite in the minds of the congregation emotions of reverence for the house of God, penitence for sin and a humble reliance on the atoning merits of Jesus Christ for the pardon of it. There is surely very great suitability in thus opening the public service with short portions of the Scriptures. God thus begins to speak to us in his Holy Word, to whom we are about to speak in our supplications, and declares to us what he expects and requires in those who would worship him acceptably.

And in the selection of the sentences in question, great judgment has been shown by the Compilers of the Liturgy. "They have walked like skillful physicians in the garden of God, which is stored with remedies of every kind, and they have gathered such as seemed most suitable and useful." These prefatory sentences, although they all tend to the same great end, have yet an observable difference of character as suited to the different classes of persons who may be supposed to appear in the house of God. Thus in John 8: 8, 9. Ezek 18: 27. the ignorant are instructed in the merciful nature of Him who showeth compassion to the penitent transgressor. In other sentences, such as "Repent ye for the kingdom of Heaven is at hand," Mat. 3: 2. the careless are warned that God will not be trifled with, but requireth of all persons genuine repentance for sin. In the third class, models of supplicatory address are presented to the penitent, in which they may express the contrite emotions of their hearts. Psalm 143; 2, 51: 3.—There are passages also to cheer the heart of the contrite; of these the exclamation of the Psalmist, "The sacrifices of God are a broken spirit &c. Ps. 51: 17. is a specimen. And, lastly, there is a solemn warning to the formalist not to imagine the insincere expression of external sorrow acceptable to God.

"Rend your heart and not your garments, and turn unto the Lord your God; for he is gracious and merciful, slow to anger, and of great kindness, and repenteth him of the evil." Joel 2: 13.

Thus there is a word in season for every individual in the Congregation, and it only remains for each one to apply that word to himself as it may be suited to his particular case, and derive from it the lesson it is designed to afford.

The receipts into the Treasury of the American Bible Society during the months of January and February were \$14,423 19.

For the Gambier Observer.

#### KEEPING THE SABBATH—NO. III.

I have noticed two modes by which Christians violate the Sabbath. The next mode to which I would wish to call your attention is that of *Improper Reading*.

Without attempting to specify what particular books are proper and what improper to be used upon the Sabbath I shall confine my remarks to the subject of *News Paper Reading*. That *News Papers* are read to a very considerable extent upon the Sabbath is an undoubted fact. The question arises are they suitable. As to the whole race of political news papers I suppose there can be but one mind. If they are proper, then every book which has ever been published is proper.

But there are other papers which are less objectionable and which are consequently more frequently read. Of such are our Literary and Scientific Journals. These treat not only of the general subjects of Literature and Science but also of Religion and Morals. Certain columns are usually devoted to each of these topics. Now it is not my intention to depreciate the value of these publications for I must suppose that they are of very great service. They are generally conducted with ability. The articles are well written and no doubt much important truth is brought to light. But notwith-

standing all their excellencies I cannot believe they afford suitable reading for the Sabbath. Some of them I know have matter prepared expressly for this purpose. In one at least, which I could name there are certain columns set apart for Sunday evening reading, but the articles so far as my observation has extended, are generally of a character not calculated to do much good. The reading of them I apprehend, would foster a sickly sentimentalism much more than it would promote holiness of heart. But admitting that the articles were altogether proper, still I do not think they could be read without much risk. Preceded and followed as they are by those of an entirely different character, it is most probable that our thoughts would be interrupted and not unfrequently directed to subjects of a secular nature.

But there is another class of News papers which to some appear entirely unobjectionable. I mean *Religious News Papers*. Now I may be hazarding something in giving it as my opinion that even these are unsuitable for Sunday Reading, but still such, I believe, is the fact. In saying this I would not be understood as expressing any opinion as to the course which our religious papers pursue—whether proper or improper—not as to the spirit which characterizes them: But admitting that they are now conducted as well as they can be, and that all which is said, is said in a proper spirit, still I do not think that the reading as a whole is calculated to promote that singleness and spirituality of mind which ought to be preserved upon the Sabbath. For example take any Paper, take your own if you please, which I esteem as unexceptionable as any other, and what are the subjects to which attention is directed. Let me give you a list as extracted from one of your late numbers. On the first page they are as follows: Epiphany, The Well-spent Sabbath, Religious Conversation, The Sailors Text, Christian Union, A Church Tower in the distance, Homage paid by Philosophy to Theology, Preach Christ, Dr. Coke's Views of Methodist Episcopacy. On the second page, Preparation for Public worship, Episcopal Theological Seminary in Kentucky, Progressive Justification, Is Justification Progressive? On the other two pages there is a still greater variety. Now is it not apparent, that in reading these various articles, some of which are controversial, the mind would become more interested about opinions and men than about God and Eternity? As for myself I have no doubt that such would be the case. The subjects may indeed be very important, the Articles may be well written, but all this does not make it proper reading for the Sabbath. In the first place, the variety is much greater than is profitable—in the second place, the transition from one subject to another is too sudden, and lastly, there is much in every Religious Paper which is religious only in appearance. For these and other reasons which might be named I am induced to think that even *Religious Newspapers* had better be read upon some other day than the Sabbath. PHOTOS.

For the Gambier Observer.

#### RELIGIOUS READING.

In order to conduct religious reading with the full measure of benefit, something of system, or plan is essentially requisite. Without method, more or less philosophical, much time will be lost, that seemingly has been employed with great industry. The knowledge acquired, will be received into the mind, without that classification of its particulars, which can render it practically useful. Truths, that perhaps have been tolerably well ascertained, will not be brought so into union and association as to shine, not only with the light that belongeth to each, but with the mutually reflective light of all. In short, the whole ground of religious knowledge will not probably, ever be cultivated by the unsystematic reader. Much of action may be displayed by his mind, with but little progress. His impressions will often be indistinct, his views narrow and limited, his judgments not so based upon extended investigations as to furnish ground of reliance in seasons of trial and danger.

Every Christian can readily bring in his own experience to show the importance of method in religious reading. He who has conducted his reading without a plan, can see, upon very little reflection, that in his choice of books for perusal, he has been guided only by the accident of the moment, that they have been taken up, and laid aside, as novelty has excited or caprice demanded. He can see that his trains of meditation upon religious topics have been continued, suspended or changed, at the bidding of the most trivial circumstances, the one that has dislodged another, to be in its turn displaced, without reason, because begun without purpose. As he surveys his past life, he cannot avoid perceiving that his circle of ideas has not been much enlarged.—His views are but little more profound than when he first commenced his Christian course. The Sabbath comes, and wakes up nearly the same trains of thought, from year to year,—trains, become so familiar, as but little to arouse the soul from its spiritual lethargy. Sabbath evening finds him going over the same dull round, that his languid spirit has so many times already traversed.

A decision upon the wisdom of his course may well be referred to the Christian, who has been guided by the light of no system in his reading on subjects connected with the faith and practice of his profession. It may still be questioned whether he will have self-denial and firmness of purpose sufficient to break away from his pernicious habits, without much and deep reflection upon their consequences. He must become convinced of the obligation imposed upon him to advance from one subject to another in the great system of truth revealed in the Word of God.

He must feel it his duty to become an intelligent Christian, or he will hardly forego the pleasure of that varied but superficial reading, which employs the time, without enriching the mind, and without tasking its powers.

Is it not, at this time, especially important that the Christian should endeavor to add to virtue, knowledge, that he should be well informed on religious topics? Would not one safeguard be thus provided against the rashness of innovation, and the absurdity of reasoning in which many writers now indulge?

The plan that the Christian ought to adopt in his religious reading may be very simple. The Bible will tell him what the great subjects are to which his attention should be fixed. These can be so arranged in their order, that for a sufficient portion of time, each shall be made the prominent object of investigation. No leading subject should be laid aside, till the reader is satisfied that he has

mastered its principles, that he has arranged them, and learnt their relations to other parts of religious truth.

This plan, simple as it is, is not often carried out.

Books are not read because they fall in with a previously adopted arrangement, but because they fall in the readers way. The investigation of almost no one subject has been followed out to its results, because there was not self-denial enough to resist the solicitations of novelty, because the mind has been allowed to wander in any direction that chance may suggest, vainly supposing that because employed, it is therefore making progress.

The importance of prosecuting religious reading, with some definite plan before the mind, can be best seen by observing its results in the few cases that may be met with. We see, at once, the difference between readers of this class, and those who pursue the ordinary course, in acquiring their religious knowledge. It might be the first step towards a change of system, if the religious reader, whose mind has been dissipated and weakened by his injudicious mode of reading, would compare himself with some one, who has vigorously adhered to a plan, simple it may be, but sufficiently scientific to carry him forward with confidence from one point to another till he hath gained that vantage ground from which he may view the whole field of religious truth, with clearness of perception, and with steadiness of view.

#### OBITUARY.

"I know that my Redeemer liveth."

Departed this life, in Zanesville, on Thursday, the 2d of March, in the thirty first year of her age, Mrs. LAURA WILLOUGHBY PHILLIPS, leaving a husband and several children to lament the removal of a wife and parent of more than common excellence.

Her death is, also, deeply felt by a circle of friends, whom her numerous virtues had drawn very closely around her. That they should sorrow is natural. They cannot remember the modesty and sweetness of her deportment, the gentleness and benevolence of her temper, and the openness and sincerity of her character without being reminded how worthy of their affection, and how useful, in many respects as their example, the departed was, and without dropping a tear upon her early grave.

But it is their privilege, on this occasion, to "sorrow not even as others, which have no hope." They saw her "rejoicing in hope," whilst "looking unto Jesus," whom she recognized distinctly as the Lord our Righteousness.—Amiable as she was—extremely amiable,—she yet felt herself a sinner, and bowing in penitence before God, embraced the cross, "Christ crucified" was her pillar of safety.—It was there that she lost her fear of death, and thence that she turned, with grateful pleasure to contemplate the world of glory. Her friends therefore surrender her in the confidence that their loss is her unspeakable gain.

W. A. S.

#### KENYON COLLEGE & GRAMMAR SCHOOLS.

##### MONTHLY REPORT.

The parents and guardians of the Students in Kenyon College and Grammar Schools, having at different times expressed a strong desire to be frequently informed of the standing of their sons and wards in scholarship and conduct, the Faculty of the Institution have been in the habit, for more than two years, of issuing a monthly Report on these subjects in the pages of the *Gambier Observer*. With the beginning of another College year the practice is now resumed. This mode of communication is resorted to as the only practicable one, where the reports need to be so frequent, and as being to little expensive to the friends of the Students as any other. Supporting them to subscribe for the *Gambier Observer* for the sake of this information, it can cost no more, in a majority of cases, than would the postage of the requisite number of letters; whilst in addition, they will learn through the paper, from time to time, many other particulars relating to the Institution, which cannot fail to be interesting to those who have entrusted their children and wards to its care. The plan of the report is as follows:—

Two letters, arbitrarily selected, stand for each student's name, and these letters are to be known only to the Faculty, the individual Student and his Parents or Guardians. The report embraces two points, *Scholarship and Conduct*. As regards scholarship there is no comparison of one student with another, but of every student with a certain standard of scholarship generally fixed by the Faculty. At the termination of the student receives a mark indicating the amount of knowledge he is supposed to possess of the subject of the lesson. This mark varies from 40 to 100—the first being given when the performance is entirely satisfactory to the instructor, and the last, when the student appears to know nothing of the subject upon which he attempts to recite. At the end of the month, these marks are added together, and divided by the number of recitations, which gives the mean mark for the month. It is this mark which is published, and which shows how far, (if any) each student falls below that point of excellence which is considered worthy of the highest commendation.

The Report of conduct is made out thus:—Each student receives a mark for each delinquency, proportioned to the magnitude of the offence. The total amount of these marks for the month, is attached to the name of the individual who receives them. In some cases, however, the offence may be of too serious a nature to be noticed in this way, and is accordingly disposed of in a different manner. Those students whose names do not appear in the Report of conduct, are to be considered as not having been guilty of any inexcusable delinquencies.

##### SCHOLARSHIP.

AA 37, AB 33, AC 34, AD 34, AE 35, AF 31, AG 30, AH 36, BA 36, BB 40, BE 33, BF 34, BH 32, CA 35, CC 39, CE 29, CG 37, DA 36, DB 40, DI 31, DE 37, DF 29, DG 27, EA 20, EB 32, ED 31, EE 36, EF 29, FA 33, FB 23, FE 35, FF 35, FG 37, FH 34, GC 33, GD 35, GE 35, GG 32, HA 29, HB 22, HC 29, HD 33, HE 37, HF 39, HG 36, HH 37, PO 31, NO 37, LR 35, JQ 38, QM 25, NP 28, MR 40, ON 28, RP 36, LM 31, MP 36, OQ 32, BR 40, PR 35, NM 33, JM 23, MJ 37, RL 32, RR 35, NK 40, OP 40, QR 39, JO 20, RN 20, MR 30, MN 37, JK 30, RK 36, RN 35, LN 34, NN 25, PN 30, QL 32, RL 37, RO 37, QO 37, JR 23, RO 35, RM 38, PK 32, LL 27, NJ 40, PM 37, RQ 25, RN 23, OR 39, NQ 40, MQ 39, ML 30, LQ 36, KO 33, RQ 30, PL 37, NL 31, KJ 39, LJ 32, QJ 30, AS 35, CS 37, DS 31, FS 27, BS 39, LS 34, AU 34, SV 33, MS 26, ES 36, OS 37, HS 35, PS 36, QV 31, JS 33, IS 34, KS 33, RS 36, TS 35, WS 31, NV 33, LU 36, XS 36, QU 32, OU 33, SU 33, VS 22, ZS 36, CT 36, DT 29, ET 39, HT 39, US 35, VU 36, IT 35, UT 35, MT 31, PT 36, XU 35, WU 38, AT 34, BT 30, VT 34, GT 36, ZT 29, JT 36, AV 31, UT 34, BU 25, CU 31, NT 26, OT 34, HV 26, PV 31, QT 39, RT 37, WT 32, MV 29, EU 32, FU 31, GU 36, HU 33, VU 36, IU 29, JU 21, KU 26, MU 31, NU 29, PU 33, PV 31, PW 30, PX 30.

##### DELINQUENCY.

AA 3, AB 36, AC 26, AD 32, AE 5, AG 2, BA 10, BB 12, BE 9, BF 30, BH 19, CC 5, CE 2, CG 7, DA 12, DE 17, DF 6, DG 6, EA 8, EB 49, ED 10, EE 4, EF 7, FA 10, FB 3, FE 24, FF 4, FG 7, FH 22, GC 9, GE 1, GG 29, HB 17, HC 19, HD 22, HE 26, HF 5, HG 4, MP 9, RP 4, NP 29, PR 3, QM 3, LR 12, PO 9, JM 9, MJ 6, KL 17, QR 11, MN 6, JK 9, NN 3, PN 12, RL 12, QO 6, NR 5, RM 6, PK 3, LL 8, PM 12, RQ 12, RN 12, MQ 3, LQ 16, KO 3, KQ 8, NL 9, RJ 6, QJ 6, AS 2, CS 3, DS 20, FS 17, BS 20, LS 15, AU 11, SV 10, MS 17, ES 7, OS 2, HS 20, PS 25, QS 12, JS 8, IS 22, KS 9, US 12, WS 19, NV 8, LU 0, XS 4, HU 16, OU 4, SU 13, VS 25, ZS 25, CT 2, DT 25, ET 9, QT 2, US 11, VU 18, UT 10, MT 20, PT 24, XU 11, WU 15, AT 25, BT 26, VT 20, GT 11, ZT 10, JT 13, AV 20, XT 8, BU 14, CU 15, NV 17, EU 20, HV 17, FV 10, QT 9, RT 17, WT 14, MT 27, OT 10, FU 13, GU 25, HU 10, QV 2, IU 16, JU 16, KU 7, MU 28, NU 25, PU 20, PV 25, PW 32, PX 3.

##### DELINQUENCY.

#### Missionary and Education Committee.

The Quarterly Meeting of the Missionary and Education Committee of the Protestant Episcopal Church in the Diocese of Ohio will be held at Gambier, on Monday the 10th day of April next, at 2 o'clock P. M.

JOSEPH MUENSCHER,

##### A Card.

The Secretary of the Convention would be obliged to any Gentleman who may have in his possession the Journal of the 1st Annual Convention of the Church in Ohio held in June, 1818; and will forward it to him to be preserved for the use of the Convention.

JOSEPH MUENSCHER,  
Secretary of the Board.

#### RELIGIOUS INTELLIGENCE.

GENERAL THEOLOGICAL SEMINARY.—We perceive, by a notice in the Churchman, that the Rt. Rev. Bishop Brownell has declined accepting the agency for raising contributions in the Western and South Western States, towards the endowment of the Professorship of Pastoral Theology and Pulpit Eloquence. He apprehends that it would be incompatible with the duties which he owes to the large and important Diocese over which he presides.—The Alumni of the Seminary, therefore, in those States have been associated with their brethren in appointment, as agents, and each been addressed on the subject.

They are as follows:

In Ohio—The Rev. Edward W. Peet, the Rev. Ephraim Punderson, the Rev. Benjamin I. Haight, the Rev. Seth Davis.

In Mississippi—The Rev. Roderic H. Ranney, the Rev. Richard Cox, the Rev. John F. Fish.

In Alabama—The Rev. John M. Robinson, the Rev. Caleb S. Ives.

In Michigan—The Rev. Henry F. M. Whitesides.

In Illinois—The Rev. Joseph L. Darrow.

In Indiana—The Rev. Samuel R. Johnson, the Rev. Lloyd Windsor.

In Missouri—The Rev. Frederick F. Peake.

In Louisiana—The Rev. Nathan W. Munroe.—S. Churchman.

ASSOCIATIONS.—Associations of the clergy in this city have been held in the Church of the Epiphany during the present week, in Grace church last week, and St. Andrew's the week preceding. They have all been highly encouraging in their results. There appears to be in several of our congregations a deeper interest in religion and a wider extension of its influence to individuals hitherto careless than has been known for a considerable period previously. The services of the association and those peculiar to Lent have been well attended, and manifestly productive of much good.—*Epis. Recorder*.

MISSIONARY INTELLIGENCE.—By letters received from the Rev. C. W. Isenberg, dated Adowah, July 11th, and Aug. 28th, 1836, we learn that the Rev. S. Gabot's health had improved, yet it was in so precarious a state as to render it necessary for him to leave Abyssinia for Cairo, on his way to Europe, with a view to its restoration: and that the Rev. Joseph Wolff, who was at Adowah, kindly engaged to accompany Mr. Gabot as far as Jidda, in order to render him any assistance he might require. Mr. Wolff in a letter dated Jidda, Oct. 6, 1836, informs us that Mr. and Mrs. Gabot had safely arrived at Jidda: that Mr. and Mrs. Gabot purposed embarking on that day for Constantinople, and thence to Europe, and that he, Mr. Wolff, in prosecution of his own intended journey into the interior of Africa.—*Episcopal Recorder*.

GERMANY.—Facts are constantly coming to our knowledge, which go to show decisively that evangelical religion is making progress in Germany. There is great demand for instance, for Luther's Smaller Catechism.—Twenty thousand copies have already been printed, and the demand still continues. Another encouraging fact is, that a new translation of Baxter's *Saints' Rest*, has just been published. His "Call to the Unconverted," and "dying thoughts," are also in press.—*Christian Intelligencer*.

MORRISON EDUCATION SOCIETY.—The Canton Register, contains the following notice of the constitution and regulations of the Morrison Education Society, for the education and support (if necessary) of Chinese youth, the formation of a public library, &c. The teachers are to be procured from Europe and America, and the society contemplates sending pupils to India, Europe and America, for the completion of their education, whenever the guardians or parents will consent.

The sum contributed in the United States, in 1836, to the Moravian Missions, was about \$14,000. Four-fifths of this amount were paid through the United Brethren's Society, at Bethlehem, Pennsylvania. The receipts of the general Missionary Fund for 1834 were nearly \$58,000; of which, about 9500 were contributed by members of the denomination in this country.—*Sunday School Journal*.

THE SPOILS OF THE CHURCHES IN SPAIN are becoming a source of wealth to speculators. An English vessel, the *Four Friends*, lately arrived at Marseilles, with a cargo of no fewer than 93 bells and other articles from the churches and convents. The bells have been landed, and are exposed on the quay. It is not yet known whether they are to be sold entire or melted. At all events, Spain is about to be despoiled for ever of the donations given by the pious during a course of ten centuries; and the objects spared even by the Moors are on the point of falling under the destructive banners of the *Rondes Noires*, without any lasting advantage to the Spanish Treasury, and solely for the benefit of a few rapacious individuals.—(*London*) *Christian Observer*.

#### GENERAL INTELLIGENCE.

##### FOREIGN.

Several shocks of an earthquake were felt in different parts of Switzerland on the 24th of January. At Oberdorf one of the shocks was so violent as to set the bells ringing, and to throw the inhabitants from their beds.—*Mercury*.

"Dr. Abraham, the Roman Catholic Bishop of Waterford, died in that city, on Monday night, after a few days' illness, from inflammatory sore throat.—*Dublin Jour.*"

The Influenza.—This epidemic continued to prevail extensively in England and Scotland, and in some places was attended with a good deal of mortality. It was also prevalent in France, and most of all, Prussia.

The Emperor of China has issued an edict, prohibiting the introduction, through the Custom House, of *foreign snake*, that is, opium, in consequence of the injury that will accrue to the people from it.

By the latest.—The influenza appears to be subsiding.—Its movements are recorded with almost as much particularity as those of the cholera.—*Mercury*.

|| In Carnival, four young men were observed in an open carriage on the Boulevards, dressed as invalids, attacked by the gripper. An evening paper mentions as a fact, that two of the party have been since attacked with that complaint in its worst shape.

The *Monitor* contains a Royal Ordonnance appointing Lieutenant General Count Denys de Damremont to be Governor General of the French possessions in the north of Africa in the room of Marshal Clausel.

The gripper had broken out on board the French frigate *Hermione*, lying in the harbor of Passages, and three fourths of the crew were seized with it.

The *Journal des Commerce* thinks there is a probability of approaching war in Europe. He says, the attitude assumed by the King of Holland towards Belgium, intimately connected with the policy of the Northern courts.

Lord John Russell, aided by others, is advocating, in Parliament, the passage of a liberal system of Poor laws for Ireland. It gives great satisfaction. The House of Warwick & Clegg, largely engaged in the American trade in London has failed, owing to extensive speculations, and pressure in the money market. Their liabilities are stated at 300,000 pounds sterling. The extensive House of W. & J. Reddish, of Liverpool, have also failed for nearly the same sum. In Dublin a circular has been issued from the Treasury, calling on those clergymen who have received relief from the million loan to repay back the same.

The joint stock banks have extended the issues nearly four millions of pounds. The deaths in Edinburgh, were 763, being 323 more than in the same month the previous year.

Holland.—By judgment in default, King William of the Netherlands has been condemned to pay to the Old Netherlands Bank a sum of 17,403,634fr. 90 cents in pursuance of which an execution has been issued for the sale of the building which has been used as a magazine for the Theatre Royal in the Rue de la France at Brussels, which is the private property of his Majesty. The costs of suit, the register duties, and the other duties are said to amount already to 249,238fr. 25 cents.

Sultan Mahmoud has just adopted a measure which is important to all having commercial relations with Turkey. Alarmed at the ravages committed by the plague in his capital, he has determined on applying the remedy, by the help of which the European governments seem to have banished this scourge from their dominions. But the Koran prohibits the establishment of quarantines: the Sultan has therefore followed the example of his predecessor Achmet III. exhibited when he wished to introduce the art of printing among his subjects. Having evoked the mufitis and ulemas, Mahmoud has demanded and obtained from the nominal head of the Mohammedan church a fetva giving an interpretation to the passage, which permits the employment of quarantines and lazarets.—*Translated from the Courier des Etats Unis*.

African Discoveries.—The Asiatic Journal for January says the Journal of Commerce, contains some account of the exploring expedition recently undertaken, by Dr. Smith and others from Cape Town, South Africa, into the interior of the continent. It appears that the expedition penetrated almost as far as the tropic, found a healthy climate, and returned in excellent condition, with an immense variety of drawings and specimens of natural history. The artist who furnished the zoological part of the collection is said to have set out on his hazardous adventure in a state of health which hardly allowed a hope of his being able to reach the frontier of the colony, and to have returned a strong, robust, and healthy man. In the words of Sir John Herschell, he was "a living and thriving proof of the salubrity of the country traversed." This is an eminent fact in reference to African colonization. And yet colonizationists are charged with inhumanity in wishing to remove so many of our free colored people as are disposed to emigrate, from a country where they scarcely increase at all, and from cities, where 1 in every 27 of them dies annually, to the fine and healthy countries in the land of their fathers. Dr. Smith is about to set out on a new expedition into the interior with a view to further more extensive researches.

##### DOMESTIC.

Mr. Webster.—By an extract from the Boston Atlas, which appears in the National Intelligencer, the probability is rendered strong, that Mr. Webster will not resign his seat in the U. S. Senate.—*Political Watchman*.

Washington, March 11, 1837.

The new Senate brought their Executive session to a close yesterday. They have confirmed several nominations of the highest grade, and a whole batch of minor ones.—The most important appointments are those of William Smith, of Alabama, and John Catron, of Nashville, to be Judges of the Supreme Court; and Mr. Labranche, of Louisiana, to be Diplomatic Representative of the United States to Texas; Mr. Poinsett, of S. Carolina, to the Head of the War Department; Dr. Dallas to be Minister to Russia; Mr. Henry Wheaton, to Prussia; Mr. Powel-tan Ellis, back to Mexico; and Mr. William Haywood, to Belgium. Mr. Abraham Van Buren, the second son of the President, has been appointed Secretary of the Land Office, and he will also act as Private Secretary to his father, and Lord Chamberlain of the Household.—*Political Watchman*.

Trustees, the funds are as follows: vested in six per cent. stock, \$281,966 31 1-2; unexpended balance, \$39,708 85; available debts estimated at \$22,945 79—and 562 acres of unsold land, estimated at \$200, making an aggregate of \$344,820 97 1-2. There is a debt contracted for the building of the university edifices, amounting to \$85,318 01. After the payment of this debt, the real fund with which the university is endowed will amount to \$259,502 97 1-2 a most ample endowment, making it among the wealthiest institutions in the country.

Illinois College.—We learn from a correspondent at Peoria in Illinois, that President (Edward) Beecher has already succeeded in procuring subscriptions to the amount of \$70,000 in the state for the endowment of the college over which he presides. Our correspondent says, "Of this sum my own Church has pledged about \$20,000. One of the elders subscribed \$10,000. Mr. Beecher has gone from this to Chicago and Galena. When he left here he had \$70,000 subscribed, and the whole sum, (\$100,000,) we trust, will be made up before he returns from the north."—N. Y. Obs.

Vader-Land.—The high price of Grain in this country has given a new impulse to our commercial intercourse with Holland. We are informed by a house in this trade, that the profits on Grain, have in many instances reached one hundred per cent, with all charges and expenses.—Among the arrivals of the last week, we notice the following:—Ship De Bours Van Amsterdam, Capt. C. Van de Duft Brig Kinderdyke, Berengya, Burgermeister, Smidt, Jens H. Lund, Gottfried Menker, Schr. Het Ventrowen, Bergaano. [Chr. Int.]

#### List of Letters

Remaining in the Post Office at Gambier, April 1st 1837. Samuel Adams, Edward Austin, Philip H. Brown, Alfred Beadle, R. J. Clements, Wm. Crawford, James Cul-lison, Wells Dickinson, Henry Farmer, Ralph K. Finch, William B. Hooker, John C. Gessner, Miss Mary Gray, John Henshaw, Edward Hull, Edward E. Hull, Suble Hough, Edward Hopkins, Library Com. Ken. College, Gordon B. Johnson, F. B. Meade, Annanias Mulford, J. W. Melick, John Marlow, Joseph McWhan, Miss Belinda Miles, Alexander McKee, C. M. Nichols, R. L. Russell, Henry Rhodes, John Summers, John or Lewis Stagers, Eleanor Sherwin, Mrs. Elizabeth Todd, James Temple, Rev. John Williamson for Mrs. W. Eleanor Welshmyer, Otho Welshmyer, Jacob Welkey, Miss Susan Wanthing B. Fanar Yerby.

M. T. C. WING, P. M.

#### SUBSCRIPTIONS RECEIVED.

Boardman.—Julia Fitch, \$2.  
Chillicothe.—Mrs. Mary Douglas, \$2.50 Col. Swearingen, \$4.  
Cincinnati.—Rev. Benj. I. Haight \$2.  
Marietta.—Judge Burnett, \$3.  
Mt. Vernon.—Columbus Delano Esq. \$2.  
Niagara.—Israel Dille, Esq. \$2, Dr. Daniel Marble, \$1.  
Rome.—William Crowell, \$2.  
Strongsville.—Banford Gilbert, \$2.  
Utica.—Virgil Hillier, \$2.  
Wadsworth.—Mrs. Alice Sprague, \$2.  
New Brighton (Penn.)—Thomas T. Reno, \$2.  
Pittsburg, (Penn.)—William Wade, \$2.<



POETRY.

THE COMPASS.

The following beautiful lines are from the London Evangelical Magazine.

The storm was loud—before the blast  
Our gallant bark was driven;  
Their foaming crests the billows reared,  
And not one friendly star appeared  
Through all the vault of heaven.

Yet dauntless still the steersman stood,  
And gazed, without a sigh,  
Where, poised on needle bright and slim,  
And lighted by a lantern dim,  
The compass meets his eye.

Thence taught his darksome course to steer,  
He breathed no wish for day;  
But braved the whirlwind's headlong might,  
Nor once throughout that dismal night  
To fear or doubt gave way.

And what is oft the Christian's life  
But storm as dark and drear,  
Through which, without one blithe ray  
Of worldly bliss to cheer his way,  
He must his vessel steer?

Yet let him ne'er to sorrow yield,  
For in the sacred page  
A compass shines, divinely true,  
And self-illumined, greets his view,  
Amidst the tempest's rage.

Then firmly let him grasp the helm,  
Though loud the billows roar;  
And soon his toils and troubles past,  
His anchor he shall safely cast  
On Canaan's happy shore!

N. Y. Observer.

MRS. SOMERVILLE.

BY MISS LONDON.

She has brought down beside the hearth  
The secrets of the skies,  
And made the far and mighty stars  
Familiar to our eyes.

This has a woman done, and she  
Is graceful, winning, mild;  
And mingles, with the sage's lore,  
The sweetness of a child.

In life's divine and common things  
Alike she has her part;  
The gifted and the glorious mind  
Touch'd by the gentle heart.

JUVENILE.

From the American Presbyterian.

RICHARD EVELYN.

John Evelyn was a very learned gentleman, who lived in the seventeenth century. He had a little son named Richard, who died in 1568, of whom his father wrote thus.

After six fits of ague died my son Richard, five years and three days old, but at that tender age a prodigy for wit and understanding; for endowment of mind—of incredible and rare hopes. To give only a taste of some of them, and thereby glory to God.

At two years and a half old he could perfectly read any of the English, Latin, French, or Gothic letters, pronouncing the three first languages exactly. He had before the fifth year, or in that year, not only skill to read most written hands, but to decline all the nouns, conjugate the verbs regular, and most of the irregular; learned out Puerilis, got by heart almost the entire vocabulary of Latin and French primitives and words, could make congruous syntax, turn English into Latin, and vice versa, construe and prove what he read, and govern and turn as he pleased.

His letters, verbs, substantives, ellipses, and many figures and tropes, and made a considerable progress in Commenius' Janua; began himself to write legibly, and had a strong passion for Greek. The number of verses he could recite was prodigious; and when seeing a Plautus in one's hand, he asked what book it was, and being told it was comedy, and too difficult for him; he wept for sorrow. Strange was his apt and ingenious application of fables and morals, for he had read Esop; he had a wonderful disposition to mathematics having by heart divers propositions of Euclid, that were read to him in play, and he would make lines and demonstrate them. As to his piety, astonishing were his applications of scripture upon occasion, and sense of God; he had learned all his catechism early, and understood the historical part of the Bible and New Testament to a wonder. These, and the like illuminations far exceeding his age and experience, considering the prettiness of his address and behavior; cannot but leave impressions in me at the memory of him. When one told him how many days a quaker had fasted, he replied, that was no wonder, for Christ had said man should not live by bread alone, but by the word of God. He would of himself select the most pathetic psalms, and chapters out of Job, to read to his maid during his sickness, tell her, when she pitied him, that all God's children must suffer affliction. He declined against the vanities of the world before he had seen any. Often he would desire those who came to see him to pray for him, and a year before he fell sick, to kneel and pray with him alone in some corner. How thankfully would he receive admonition! How soon he reconciled! How indifferent yet continually cheerful! He would give grave advice to his brother John, bearwith his impertinences, and say he was but a child. If he heard of or saw any new thing, he was uneasy till he was told how it was made; he brought to us all such difficulties as he found in his books to be expounded. He had learned by heart divers sentences in Greek and Latin, which on occasion he would produce even to wonder. He was all life, all prettiness, far from morose, sullen, or childish in any thing he said or did. The last time he had been at church, which was at Greenwich, I asked him according to custom what

he remembered of the sermon; "Two good things, father," said he, "bonum gratia, and bonum gloria," (the excellency of grace, and the excellency of glory,) with a just account of what the preacher said. The day before he died, he called to me, and, in a more serious manner than usual, told me, that for all I loved him so dearly, I should give my house land, and all my fine things to his brother Jack, he should have none of them; and next morning, when found himself ill, and that I persuaded him to keep his hands in bed, he demanded whether he might pray to God with his hands unjoined; a little after, whilst in great agony, whether he should not offend God by using his holy name so often by calling for ease. What shall I say of his frequent pathetic ejaculations uttered of himself: "Sweet Jesus, save me, deliver me, pardon my sins, let thine angels receive me!" So early knowledge, so much piety and perfection! But thus God, having dressed up a saint fit for himself, would not longer permit him with us, unworthy of the future fruits of this incomparable hopeful blossom. Such a child I never saw! For such a child I bless God, in whose bosom he is! May I and mine become as this little, which now follows the child Jesus, that Lamb of God, in a white robe, whithersoever he goes! Even so, Lord Jesus, let thy will be done. Thou gavest him to us, thou hast taken him from us, blessed be the name of the Lord! That I had any thing acceptable to thee was from thy grace alone, since from me he had nothing but sin; but that thou hast pardoned, blessed be my God, forever! Amen.

THE HUGUENOT BOY.

In the year 1568, Andrew Melville a learned Scotchman, was living in France, for the sake of acquiring a greater degree of learning than could be obtained in his own country.—To support himself, he entered into the family of one of the principal magistrates of the city of Poitiers, as tutor to his son. There was war at the time in France between the Protestants (or Huguenots, as they were called) and their enemies. Poitiers was besieged. Melville's young scholar was making good progress in learning, when one of the miseries that men speak of as "accidents of war" prematurely cut him off.

"Coming into his room one day, Melville found his little pupil bathed in blood, and mortally wounded by a canon ball from the camp of the besiegers, which had pierced the house. He lingered for a short time, during which he employed the religious instructions, that he had received in comforting his afflicted parents, and expired in his tutor's arms, pronouncing these words in Greek, *Master I have finished my course.* Melville continued to retain the most lively recollection of the affecting scene, to which he could never allude without tears.—*Life of Melville, I. 29—Children Magazine.*

BE SOMETHING.

One principle of the Musselman creed is, that every person shall have some trade.—Thus should it be the world over. See that young man, no matter what are his circumstances or prospects, if he has no plan he will never accomplish much. If he relies upon his present possessions, or upon the anticipated favors of fortune; ten to one if his fine hopes are not blighted, and he find, too late, that the only path to true greatness is by application to every condition in society, who are about entering upon the stage of active life. Choose after mature deliberation and consultation with judicious friends, that vocation which appears most suitable for you. Be not diverted from your purpose, let nothing prevent you from qualifying yourself thoroughly for it then pursue it with unremitting diligence, and you will honor yourself, and be a blessing to community.—*Morning Star.*

TEMPERANCE.

From the Ohio Temperance Advocate.

The annual meeting of the Ohio State Temperance Society was held in Columbus, on Tuesday evening, the 10th instant. The number of delegates was respectable, and a good degree of interest was manifested in the cause. The persons invited to deliver addresses did not attend, and in consequence there was not so much animation as was desirable. It is hoped however that the good effect may be general and lasting. A list of the delegates and the resolutions and proceedings of the society, will be published in the next number of the Advocate.

The officers for the ensuing year are as follows: Robert Lucas, president; Joseph R. Swan, vice president; P. B. Wilcox, cor. sec.; T. R. Crissey, rec. sec.; Samuel Crosby, treasurer.

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DREADFUL EFFECTS OF GIVING INTOXICATING LIQUORS TO CHILDREN.

How dreadful is the fact, that much of the soul destroying intemperance which prevails in this country, is attributable to parental imprudence and criminality! And it is no exaggeration to affirm, that many a mother has been the means of originating those pernicious habits, which have ultimately immolated her child, and broken her own heart.

It is no uncommon matter in London, and in the populous towns of the empire, to see very young children, sent by mothers, coming

from the spirit-shops with small quantities of liquor, and sipping the insidious poison as they proceed to their homes. Thus the taste for intoxicating drink is engendered; thus the habit of frequenting the gin palace is formed, and thus, as we have reason to know, in many melancholy instances, the avenue to perdition is prepared.

And here we must most earnestly protest against the monstrous custom, which frequently prevails, even in respectable society, of giving strong liquors to young children as rewards and treats. There does not exist a more pernicious custom, on the face of the earth; and the inconsiderate parents who have practiced it, have frequently been the authors of the misery and destruction of their offspring. The physical effects of this odious custom are thus described by Sir A. Carlyle: "The most obnoxious practice is assuredly that of giving children wine and strong drinks at an early period. In infancy, the texture of the growing body is more susceptible of disordered changes than after maturity. The fibres are then more susceptible of irritation; and alterations of structure, or errors in any of the functions of the body, may be then established, and become the foundation of future disorders, which may prove irremediable. I doubt much whether the future moral habits the temper, and the intellectual propensities, are not greatly influenced by the early effects of fermented liquors upon the brain and sensorial organs. Of all the errors in the employment of fermented liquors, that of giving them to children, seems to be fraught with the worst consequences. The next in the order of mischief, is their employment by nurses, which I suspect to be a common occasion to dropsy of the brain in young infants, as that is an inflammatory disease in its commencement." No cruelty can be greater than that which in the guise of parental kindness, give "the little glass" of intoxicating drink to the unsuspecting child. If all the cases of physical disease, and moral debasement, and everlasting ruin, which this custom has produced could be collected and published, a mass of misery and crime would be presented to the world, from which the mind of every reader would recoil with disgust and with horror.

The unhappy parents who pour the liquid fire down the throats of their infants, for the purpose of stilling their cries, and throwing them into an alcoholic sleep, are justly considered to be guilty of a heinous crime; let those parents inquire how far they are exonerated from the same culpability, who place their children at their domestic and the social board, and initiate them into drinking practices which destroy more slowly, perhaps, but certainly not less surely.—*Sun.*

FIVE QUESTIONS.

Proposed to those who are in any way engaged in the trade either of making or selling alcohol.

1. Do your neighbors, relations, or persons whom you would fain call friends, live too long, that you take so much pains, and work so hard, to shorten their lives?
2. Are they all too comfortable, that you employ yourselves so incessantly to makethem miserable?
3. Are they not all sufficiently inclined to do wrong, and go wrong, that you must thus unremittingly labor to excite them to do evil, and drive far from them all the influence of the Holy Spirit, and put out the light of conscience?
4. Are their understandings of too high an order, and their perceptions too strong, that you are at such great expense to darken their understandings, and becloud all their perceptions?
5. Are they too much inclined to fear God and keep his holy commandments, and thereby become virtuous and happy, that you are thus besetting them in all the highways and public places with that which, above all other things is found by experience to banish the fear of God, lead them to condemn his commandments, and thereby become the enemies both of God and man?—*Toronto (U. C.) Record.*

MISCELLANY.

**THE LATE MR. SIMEON AND MR. WESLEY.**—The account given by himself of a conversation which about three or four years after he was ordained he had with the venerable leader of the Arminians in this kingdom, is so characteristic and appropriate, that I here venture to introduce it:—"Sir I understand that you are called an Arminian; and I have been sometimes called a Calvinist, and therefore I suppose we are to draw daggers. But, before I consent to begin the combat, with your permission I will ask you a few questions not from impertinent curiosity, but for real instruction." Permission being very readily and kindly granted, the young minister proceeded to ask, "Pray, Sir, do you feel yourself a depraved creature, so depraved that you would never have thought of turning unto God, if God had not first put it into your heart?"—"Yes," says the veteran, "I do indeed."—"And do you utterly despair of recommending yourself to God by any thing that you can do, and look for salvation solely through the blood and righteousness of Christ?"—"Yes, solely through Christ."—"But, Sir, supposing you were first saved by Christ, are you not somehow or other to save yourself afterwards by your own works?"—"No, I must be saved by Christ from first to last."—"Allowing, then, that you were first turned by the grace of God, are you not in some way or other to keep yourself by your own power?"—"No."—"What, then, are you to be upheld every hour, and every moment by God,

as much as an infant in its mother's arms?"—"Yes, altogether."—"And is all your hope in the grace and mercy of God to preserve you unto his heavenly kingdom?"—"Yes, I have no hope but in him."—"Then, Sir, with your leave, I will put up my dagger again; for this is all my Calvinism; this is my election, my justification by faith, my final perseverance; it is, in substance, all that I hold, and as I hold it; and therefore, if you please, instead of searching out terms and phrases, to be a ground of contention between us, we will cordially unite in those things wherein we agree." *Dr. Dealtry's Sermon on the death of the Rev. Charles Simeon.*

**JEWISH SUPERSTITION.**—The following remarkable circumstance has been stated, on authority, to have occurred at the recent death of a distinguished individual of the Hebrew nation the wealthiest man in Europe. All hope of recovery had fled, and it was evident his dissolution was near, when the medical attendant, who was standing at the bedside of his expiring patient, was surprised by a violent knocking at the two doors leading into the bed-room. On hastening to ascertain the occasion and silence the noise, he found the brothers of the dying man nailing the "ten commandments" on the doors, of the chamber, as a charm to prevent the entrance of evil spirits at the moment of dissolution.—*New York Observer.*

**THE GREAT AMERICAN DESERT.**—The vast barren and trackless region, stretching for hundreds of miles along the foot of the Rocky Mountains, and drained by the tributary streams of the Missouri and Mississippi, is thus described in Irving's "Astoria."

"This region which resembles one of the immeasurable steppes of Asia, has not inaptly been termed 'The Great American Desert.' It spreads forth into undulating treeless plains and desolate sandy wastes, wearisome to the eye from their extent and monotony, and which are supposed by geologists to have formed the ancient floor of the ocean, countless ages since, whence its primeval waves beat against the granite bases of the Rocky Mountains. It is a land where no man permanently abides; for, in certain seasons of the year, there is no food either for the hunter or his steed. The herbage is parched and withered, the brooks and streams are dried up; the buffalo, the elk, and the deer have wandered to distant parts, keeping within the verge of expiring verdure, and leaving behind them a vast uninhabited solitude, seamed by ravines, the beds of former torrents, but now serving only to tantalize and increase the thirst of the traveller. Occasionally the monotony of this vast wilderness is interrupted by mountainous belts of the sand and limestone, in broken and confused masses with precipitous cliffs and yawning ravines, looking like the ruins of a world; or is traversed by lofty barren ridges of rocks, almost impassable like those denominated Berk Hills. Beyond these rise the stern barrier of the Rocky Mountains, the limits as it were, of the Atlantic world. The rugged defiles and deep valleys of this vast chain form sheltering places for restless and ferocious bands of savages, many of them the remains of tribes once inhabitants of the prairies, but broken up by war and violence, and who carry into their mountain haunts the fierce passions and reckless habits of desperadoes."—*Presbyterian.*

**ARCS OF ELLIPSES OR CIRCLES.**—Professor Muller, of Berlin, has, in a late course of Lectures, offered a simple and mechanical explanation of the universal admiration bestowed on these curves. The eye, he observes, is moved in its socket, by six muscles, of which four are respectively employed to raise, depress, turn to the right and to the left. The other two have an action contrary to one another, and roll the eye on its axis, or from the outside downward, and inside upward. On an object being presented to the eye for inspection, the first act is that of circumconvexion, or going round the boundary lines, so as to bring consecutively every individual portion of the circumference upon the most delicate and sensitive portion of the retina. Now, if figures bounded by straight lines, be presented for inspection, it is obvious that but two of these muscles can be called into action, and it is equally obvious that in curves of a circle or ellipse, all must alternately be brought into action. The effect then is, that if only one be employed as in rectilinear figures, those two have an undue share of labour; and by repeating the experiment frequently, as we do in Childhood the notion of tedium is instilled, and we form gradually a distaste for straight lines, and are led to prefer those curves which supply a more general and equal share of work to the muscles.—*New York Obs.*

**POTASH FROM BEET ROOT.**—A new discovery has been made in France, to produce potash in such quantities from the residuum of beet root, after making the sugar as to threaten a rivalry with the produce of the American forests. M. Dubrunfaut is the discoverer. The molasses, after serving for the making of sugar, is distilled to obtain alcohol. The remainder is then, instead of being thrown away, manufactured into potash. The quantity of potash furnished by Mr. Dubrunfaut's process is to one sixth of the quantity of sugar extract from the beet root. Thus says the Journal des Debats, taking the amount of indigenous sugar manufactured each year at 40,000,000 of kilogrammes, there may besides be extracted from the beet root, which has served for that production, 7,000,000 kilogrammes of saline matter, comparable to the best potash of commerce, and this too without the loss of the alcohol; and other produce, the fabrication of which must be continued simultaneously.—According to the present prices, the 7,000,000 of kilogrammes represent a value of from 8,000,000 to 9,000,000 of francs.—*Wash. & N. Globe.*

That Christians were very early in the use of seals, is evident from the language of Clemens Alexandrinus, about the year 190. When giving instructions to Christians as to the modesty and propriety of their dress, he says, "Let your seal, be a dove, or a fish, or a ship under sail, or a harp as was that of Polycrates; or an anchor, which Seleucus made his choice."

**HYGEAN RULES.**—The following valuable rules are to be drawn from the work of Dr. Beaumont, of the U. States Army, on Physiology and Digestion. Dr. B. it will be recollected, had for several years a rare opportunity to test, by actual experiments and personal observation, the effects of various substances upon the human stomach.

1. Bulk, or food possessing a due proportion of nutritious with nutritious matter, is best calculated to preserve the permanent welfare of the organs of digestion, and the general interests of the system.

2. The food should be plainly and simply prepared, with no other seasoning than a little salt, or occasionally a very little vinegar.

3. Full and deliberate mastication, or chewing, is of great importance.

4. Swallowing the food slowly, or in small quantities, and at short intervals, is very necessary.
5. A quantity not exceeding the real wants of the economy, is of prime importance to health.
6. Solid aliment thoroughly masticated, is far more salutary than soups, broths, &c.
7. Fat meats, butter and oily substances of every kind, are difficult of digestion, offensive to the stomach and tend to derange that organ, and induce disease.
8. Spices, pepper, stimulating and heating condiments of every kind retard digestion, and injure the stomach.
9. Coffee and tea debilitate the stomach and impair digestion.
10. Alcohol, whether in the form of distilled spirits, wine, beer, cider, or any other intoxicating liquors, impairs digestion, debilitates the stomach, and if persevered in for a short time, always induces a morbid state of that organ.
11. Narcotics of every kind, impair digestion, debilitate the stomach, and tend to disease.
12. Simple water is the only fluid called for by the wants of the economy; the artificial drinks are all more or less injurious; some more so than others; but none can claim exemption from the general charge.
13. Gentle exercise after eating, promotes digestion more than indolent inactivity or rest.
14. Sleep, soon after eating, retards digestion, and leads to debility and derangement of the stomach.
15. Anger, fear, grief, and other strong emotions disturb digestion, and impair the functional powers of the stomach, and deteriorate the secretions generally.

**MUMMY CLOTH.**—In the mummy pits and sepulchres of Egypt, there are such immense quantities of the ancient cloths, in which mummies were formerly enveloped, that the article has become an object of speculation in Europe, for the use of the paper manufacturers. These cloths are linen and sometimes possess great beauty and delicacy of texture. It is observed that the warp has twice, or thrice, and often four times as many threads in the inch of cloth, as the wool has. Modern weavers consider the circumstance as a proof that the ancient Egyptian weavers threw their shuttles with the hand.—*Christian Mirror.*

**Insects.**—Many spiders, moths and beetles, counterfeit death in anger and no torture will make them show signs of life while the danger continues. Gossamer consists of the fine thread of the flying spider covered with dew. The flea, grasshopper and locust, jump two hundred times their own length equal to a quarter of a mile for a man. An ant's nest consists of males and females who have wings; and also of neuters. The females enjoy the same pre-eminence as among bees; but the manners of ants are more varied, system, object, and end, mark all their varied reasonings and labours. They have long and tenacious memories, know each other, and distinguish any stranger.—They carry on systematic wars; and practice all the arts of attack and defence. Man himself is not more savage in war; but they are citizen soldiers, not hired and trained for butchery and murder. They also practice slavery, making slaves of those they overcome. They keep apidies as men keep cows, for the juices which they yield. Their nests are formed at pleasure, and their cells of various forms. In Brazil they are almost masters of the country; and in Africa not less formidable. There are six or seven generations of gnats in a summer, and each lays two hundred and fifty eggs. Bees, beetles, dragon flies, gnats, spiders, &c. have been observed to have minute, acari mites on their bodies.

**EXTRAORDINARY EXPERIMENT.**—Professor Locke, of the Medical College of Ohio, has invented a Thermo Electric instrument of such delicacy and power, that by the electricity generated by the warmth from a touch of the finger, a magnetic needle eleven inches long and weighing one and a half ounces, suspended like a compass needle, is not only reflected but made to rotate rapidly and repeatedly round. This is the more surprising, as the electric conductor does not touch the conductor but passes one fourth of an inch from it. Perhaps so much motion has never before been produced by so little heat. A description of the instrument may be expected in Silliman's Journal.—*Cincinnati Republican.*

**USEFUL INVENTION.**—The new machine for planing rough masses of rock as if they were timber is exhibited in London. It is complex but perfect in its construction, and works beautifully. The following is a description:—"The moving part of the model does not exceed 1 cwt. but of the machine itself which is in use this carries near the 100 lbs. the moving part weighs two tons, and may be compared to a vast hand plane, 21 feet in length, traversing beds of stone, with as much ease apparently as the tool in the grasp of the hands of a carpenter. During the last summer there were at the Leysmill's quarries six of these machines at work, which planed upwards of 170,000 feet of pavement, and the whole number of the machines were propelled by one steam engine of six horse power, which besides worked two inclined planes, up one of which the stones were dragged to the machine. Where stone is plenty, and not exceedingly valuable, the invention must be of great advantage to the proprietors of quarries."—*Presbyterian.*

An interesting discovery has lately been made by the keeper of the regalia in the Tower. In clearing out some secret places in the Jewellery office, a royal sceptre was found equaling in splendour and in value, the others which are there exhibited. It is imagined, from the decayed state of the case, and the dust wherewith it was enveloped, that this sceptre must have been thrown into that neglected corner in the confusion of Blood's well known attempt on the crown jewels, nearly a century and a half ago.—*Charleston Observer.*

**CHRISTIAN EMPLOYMENTS.**—We have employment assigned to us for every circumstance in life. When we are alone, we have our thoughts to watch; in the family, our tempers; in company, our tongues.—*Mrs. H. More.*

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